

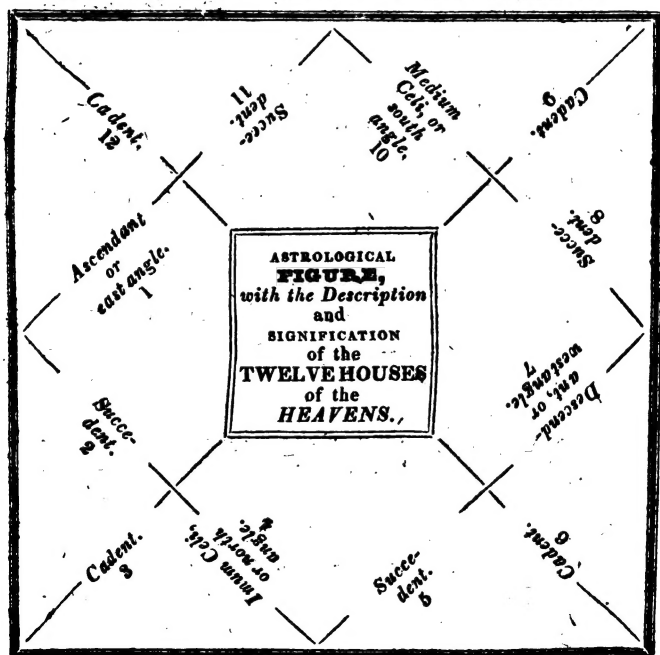
THE  
**SPIRIT OF PARTRIDGE;**  
 OR, THE  
*ASTROLOGER'S POCKET COMPANION,*  
 AND  
**GENERAL MAGAZINE.**

No. 3.]

SATURDAY.

[Price 4d.]

DIRECTIONS FOR ERECTING A FIGURE OF THE HEAVENS,  
 AND PLACING THE PLANETS IN THE HOROSCOPE.



ALTHOUGH this at first sight may appear to be a task of some difficulty to the Tyro's in Astrology, yet, by paying a little attention to our Rules, and with the aid of an Ephemeris, and a Table of Houses,\* may, in a very short time, become master of this very essential part of the Science.

\* Which we intend shortly to publish.

In the first place, you must draw a Figure as above, which is called a Figure of the twelve Houses of Heaven.

Upon the lines of the foregoing Scheme, you find the Figures 1, 2, 3, &c. with the words Angles, Succedent, and Cadent, which signifies that that House marked No. 1, is the first House, Ascendant or East Angle, and is that point of the Heavens ascending at the time of a Nativity, Horary Question, or any thing which requires a Figure being erected; that space marked No. 2, with the word Succedent, signifies that it is the second House, and is called Succedent, because it succeeds, or follows an Angle; 5th, 8th, and 11th, are termed the same, and a Planet posited in any one of them, is esteemed by some to be nearly as strong as if in an Angle. That marked No. 3, is the third House, and called Cadent, as is the 6th, 9th, and 12th, and a Planet placed in any one of them is commonly reckoned very weak.\* The 4th House, Imum Celi, or North Angle, is the lowest point of depression in the Heavens at the erection of a Figure, being opposite to the mid-heaven, The 7th House, is termed the Descendant, or West Angle, and is that point of the Heavens setting at the time of the Figure being erected. The 10th House, is called the Medium Celi, Mid-heaven, or South Angle, and is that point that culminates (or comes to the meridian) in any Figure. Having thus spoken of the names of the 12 Houses, the next step to be attained is to know how to erect a Figure of the Heavens for any Nativity or Question, and how to dispose of the Planets and Stars in the Horoscope, so as to represent the exact situation of the Heavens at any hour or minute required.

\* This may be the case in Horary Questions, but not in Nativities; a distinction which ought always to be made.

Authors differ in opinion with respect to the division of the circle of the Heavens; but the method of dividing them by oblique ascension as recommended by Ptolemy, and followed by Placidus, is the most rational and correct way, and is now universally adopted.

The best way is to erect a Figure by the Globe, but those who are not in the possession of one, or who do not understand its use, we shall teach them the usual method of doing it, by a Table of Houses, calculated for the latitude of London.

In erecting a Figure of the Heavens for any Nativity, Question, &c. those three following things are to be attended to:— First, the Year, Month, Day of the Week, and the Hour and Minute of that Day, either at the Birth of a Child, or a Question propounded. Secondly, to observe in an Ephemeris of the same Year and Day, the true place of the Sun, Moon, and Planets (which are given for Noon that day); and Thirdly, note what Hour and Minute in the Table of Houses do answer, or stand on the left hand, against the Degree of that sign the Sun was in on that day at 12 o'clock: so by looking in those Tables for the time answering to the Sun's place, and adding that to the time of the Day when the Question was proposed, you have your Figure.

(To be concluded in our following Number.)

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## PARTRIDGE'S OPUS REFORMATUM.

(Continued from page 34.)

## EXTRACT II.

It hath been the common custom of our modern Pretenders to Astrology to impose on the world, and abuse the Art they pretend to, by printing the Nativities of dead persons for true ones; for when they are laid in their Graves, it is presumed that nothing can happen afterwards able to contradict the Authority of their Rules, in the pretended correction of the deceased man's Geniture; for now all accidents cease, and the common Professors rest satisfied, that what was done was true, they not being able or willing to make any further enquiry after it, nor perhaps can they. From hence they pretend to give reasons for all the past actions of life, famous or infamous Healths, Sickness, and last of all, Death itself; making every thing appear as plain as the Sun upon the Meridian, especially to those who do not understand it. And lest any of those advantageous notions should be lost, they are printed and published to instruct the young *Tyro's* and students in this Science, where they may find the Nativity printed, and the Reasons thereof annexed; with choice Rules and Aphorisms fit to be considered by those that are Beginners, that they may be led out of their way; and by the Old ones, that they may be confirmed in their Errors: For those Nativities that are commonly printed, are made by the Astrologers, they often differing from the true time, one, two or three hours, and sometimes more. *So he did, that promised his Client in print, he should live one or two and thirty years longer, and the poor Gentleman was dead before the Book was published.* So that it is safer to take a Na-

tivity by guess only, than by their Correction, and perhaps nearer the truth: Not to mention the story of Sir F. H. or Mr. P. with many others, that may fairly challenge a place in this story, besides this Gentleman, whose Nativity is the subject of this treatise, and hath been as unfairly used by them, as any man whatever. For as long as he lived they let him have *Pisces* ascending, and *Mars* in his ascendant, which they thought a Position very suitable to his grandeur and courage, and for one that was so great a warrior. And this passed very well among them for some years, without any distrust of the truth of it; and by that figure they could prove all his sickness, honors, victories, &c. But at last he died; and to the amazement of the whole society, without any direction to kill him; which without doubt put them out of their trims for a while, till they had agreed upon making a new Nativity; for it was in vain for them to believe that any man would think that to be his true one, when they had no direction (no, not a sham one) to make the world believe that he died by order from the stars; and that was strange, they had no direction at that time, for they are seldom unprovided the ascendant to the square or opposition of *Jupiter* or *Venus*, the ascendant to his own *sestile*, *square*, or *trine*, in sign of long or short ascension, as occasion serves; or the *Sun* or *Moon* to the *square* of the *Dragon's Tail* or such like stuff as this is; and though this may seem nauseous and fulsome, to hear such fooleries as these are, yet I do assure you they make use of such things, and worse, if worse can be in point of reason\*. But at this time it seems they had not such directions as they thought probable to pass among the rest of the society; and therefore a new Nativity must be

\* This is also the case with many modern professors, vide page 63, of the "Straggler."—Ed.

found out, and it must be such a one too that proves his death, though it prove nothing else.

And the next they pitched upon, was farther from the true time of his birth, than the former was; for now they make him *Aries* ascending, and the Sun in his horoscope in *Taurus*, and *Saturn* and *Mars* in opposition from the cusp of the first and seventh houses, and in square to his tenth, and *Jupiter* in opposition to his midheaven, and in square to his ascendant, which would make but an untoward Nativity, (according to their own rules, and Gadbury's in particular, printed by himself, but all borrowed), for a person of his *courage, conduct, bravery, and presence of mind* in his most dangerous undertakings. For *Mars* on the ascendant must be allowed to shew his manners, disposition, and temper, by being in that angle, as you may see Doctr. Nativ. page 91, and then his being in opposition to *Saturn*, and in square to *Jupiter*, must make a very odd tempered man, *morose, peevish, rash, and unsuccessful* in his general endeavours, and withal *sickly*, vide Cardin Cæli., page 34, s. 78, in his own words: To which I will add, that the opposition to *Saturn* should make him *timorous and fearful*, and by consequence a *little cowardly*, and of a *base spirit*; but I could never hear his enemies charge any of these things in the least on him; but they say he was *brave, bold, and generous*; and that he never had any *fear or terror* upon him, but always beat that into his enemies; and when he took them, used them more like gentlemen at liberty than prisoners; but besides they all allow, that the *lord of the tenth in opposition to Mars*, and both in square to the mid-heaven, is a fatal position to any man's *honour* when born to it; and then pray how should such a position give such *grandeur and power* as he advanced to, if their rules are true? vide Doctr. Nat. page 164. For it is certain, that *Saturn* and *Mars* in op-

position from the first and seventh, would make him a very ill-natured man, and subject to many misfortunes; and indeed I could spend some pages after this manner from their own Authors and words, directly opposite to this position, and very probable to prove, that this which was then printed, was *not the Protector's true Nativity*; but I shall leave all these arguments and reasonings, because I have better to insist upon, which will better serve, and more demonstrably prove the *falsity of that Figure*, and the unskilfulness of him that made it; and so I come to the matter more nearly.

The Figure of this great man's Nativity is owned by a very worthy gentleman, one *J. Gudbury* by name, and by him printed in his crowd of errors, called *Collectio Geniturarum*, or a Collection of choice Nativities, that is, of *his own making*; now this I could have passed by, and looked on it as the effect and oversight of his juvenile years; but he prints the same in his *Card. Cæli*, after five and twenty years, to shew that he was still the same man, and that he had no more skill in his own profession in 1660, than in 1639; and by doing that, he seems to me to justify all the errors in that book, of which those of the Protector's are some of the greatest; and to say the truth, this of his *Cardine's Cæli* is as full of fobleries and absurdities as the other; which I shall endeavour more fully to evince, before I conclude this Treatise.

The time he sets this Figure for, is the twenty-fifth of April at almost forty seven minutes after three of the clock in the morning 1599, and upon that position he spends a whole page to tell his Readers that there are several things to prove it true, besides the directions he after mentions; as The opposition of *Saturn* and *Mars* from *Aries* and *Libra*; the three superiors in their own dignities, and above all *cardinal signs*, possessing the four angles of the figure; which in the Nativity of *Charles Gustavus*

as well as this of the *Protector's*, was (as Gad. says) fully verified. And from these two fictitious Nativities (for such they both are) he confidently forms this notion into an Astrological aphorism, and prints it in his *Choice Collection*, (Aphor. 18, of which more hereafter), and after abundance of sorry stuff besides, he concludes with these words. 'Presuming that divers Artists will be curious in scanning this geniture, I shall for their assistance and prevention of trouble, present them with a Catalogue of several Accidents of his Life, and the Directions, &c. that were in an Astrological sense) the proper occasions of them, and (and with no small pains to me) they are these following. And here I desire the Reader, and all that pretend to be Artists, to consider his reasons for correcting this Nativity.

1. In the year 1640, this Natives grandeur began, for then he was first called into public business, by being chosen a Member of Parliament; to signify which, he had as (J. G. says) his mid-heaven to the *Dragon's Head*; now, is this a probable thing, that this Node should give greater advantage than the M. C. to the *trine* of *Saturn*, and *sextile* of *Mars*; nay, the greatest of all, for this was the beginning and ground of all the rest of his honours and preferments both in the state and army. Now if you will but consider this *Dragons Head* and *Tail* are nothing but the intersections of the ecliptic and orbit of the Moon at opposite points, and those two circles are but imaginary, and therefore the two Nodes cannot be otherways. Again, why one of these points should be a Fortune, and the other an Infortune, is a mystery that the great Masters of this Science still reserve in their own bosoms. But to the question in hand: Pray what is the reason that the Medium Celi to the *Dragon's Head* should give such present honour, and lay the ground work for the future, when the M. C. to the *trine* of *Saturn*, and *sextile* of *Mars* went



a little before it, and gave nothing at all, as we know of: And yet this Native, designed by God and Nature to so great a man as he after proved, and that too, from the nature and principles of these two stars, *policy, power, and courage*? And indeed I would intreat honest *John* to present the world with some Treatise that might resolve and unfold these secret *Nostrums* not yet known to the unbelieving world, as I suppose he calls the great, if not the greatest part of the Nation. But did this *Dragon's Head* give this? if it should happen to prove true, I protest it is a most admirable discovery; but I doubt this is the first experiment, and judge it will be the *last* too of its kind; for whosoever should have occasion to try it in another case of the like nature, will find themselves wretchedly deceived and cheated. For throughout his *Choice Collections* he never tells you a word of any one being preferred by the M. C. to the *Dragon's Head*, but that *Minister's* being elected Fellow, page 111, but to tell you the truth it was not on that, but the ascendant to the body of Venus, as he tells you himself; but he doth not tell you one word of the effect of the M. C. to the *Dragon's Head* in *Dr. George Starkey's* Nativity. However, he tickled off his friend *Mr. Blynman* with *imprisonments and scandals* upon the M. C. to the *Dragon's Tail*; but to tell you plainly, those Accidents (if the Figure be true) were from the Sun to the *opposition* of Saturn, who is the real author of such things as these, as the case then stood; and he hath let *Mr. Eastwood*, page 170, pass by his M. C. to the *Dragon's Head*, without any remarkable effect, which shews a kind of plaguy ill-nature in him, to let the young man of twenty years of age pass without some good effect of it, sure he might have deserved something at that age, as well as *Oliver*, to have all at forty. In a word, I think he hath knocked two or three little babes besides with the *Dragon's Tail*, which

is as usual as the other in its place, and serves sometimes as a dead lift. But let him prove to me if he can, why the *Head* and *Tail* should not be both of one and the same nature, if they have any influence at all, or power to give good or evil in directions; I confess I could never find it.

(To be continued.)

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## BIOGRAPHY.

### LIFE OF CARDAN.

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CARDAN (Hieronymus, or Jerom), one of the most extraordinary geniuses of his age, was born at Pavia, in Italy, September 24, 1501. At four years old he was carried to Milan, his father being an advocate and physician in that city; at the age of twenty he went to the university in the same city; two years after he explained Euclid. In 1524 he went to Padua; the same year he was admitted to the degree of Master of Arts; and in the year following to that of Doctor of Physic. He married about the year 1531, and became professor of Mathematics, and practised Medicina at Milan about 1533. In 1539 he was admitted a Member of the College of Physicians at Milan; in 1543 he read public lectures on Medicine there, and the same at Pavia the year following, but he discontinued them, because he could not get payment of his salary, and returned to Milan.

In 1552 he went into Scotland, having been sent for by the Archbishop of St. Andrew's, to cure him of a grievous disorder, after trying the physicians of the King of France, and the Em-

peror of Germany without benefit. He began to recover from the day that Cardan prescribed for him; our author took leave of him at the end of six weeks and three days, leaving him prescriptions, which, in two years, wrought a complete cure. Upon this visit, Cardan passed through London, and calculated King Edward's nativity; for he was very famous for his knowledge in Astrology, as well as of Mathematics and Medicine. Returning to Milan, after four months absence, he remained there till the beginning of October, 1552, and then went to Pavia, whence he was invited to Bologna, in 1562.

He taught in this last city till the year 1570, at which time he was thrown into prison; but some months afterwards he was sent home to his own house. He quitted Bologna in 1571, and went to Rome, where he lived some time without any public employment, he was however admitted a member of the College of Physicians, and received a pension from the Pope, till the time of his death, which happened at Rome on the 21st September, 1575.

Cardan, at the same time, he was one of the greatest geniuses, and most learned men of his age in all the sciences, was one of the most eccentric and fickle in conduct of all men that ever lived; despising all good principles and opinions, and without one sincere friend in the world. The same capriciousness that was remarkable in his outward conduct, is also observable in the composition of his numerous and elaborate works. In many of his Treatises, the reader is stopped almost every moment, by the obscurity of his text, or by his digressions from the point in hand. In his arithmetical writings, there are several discourses on the motions of the Planets, the Creation, the Tower of Babel, and the like; and the apology he made for these frequent digressions is, that he might by that means enlarge and fill up his book: his bargain with the bookseller being so much per sheet,

and that he worked as much for his daily support as for fame. The Lyons edition of his work, printed in 1663, contains no less than ten volumes in folio.

In fact, when we consider the transcendent qualities of Cardan's mind, it cannot be denied, that he cultivated it with every species of knowledge, and he made a greater progress in philosophy, in the medical art, in astrology, in mathematics, and the other sciences, than most of his contemporaries, who had applied themselves to only one of those sciences. In particular, he was one of the very best algebraists of his time, a science in which he made great improvements, and his labours in cubic equations especially, have rendered his name immortal; the rules for resolving them having ever since borne his name, and are likely to do so as long as the science shall exist, although he received his first knowledge of them from another person.

Scaliger, foolishly affirms, that Cardan having by Astrology predicted and fixed the time of his death, abstained from all food that his prediction might be fulfilled. It is further remarkable that Cardan's father died in this manner in the year 1524, having abstained from sustenance nine days.

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### PARADOX.

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There are certain Planets said to be in conjunction with the Sun, not only when they appear in the same degree of their orbit with the Sun, but when they are in that degree of their orbit diametrically opposite to him. Query—What Planets are they?

# ASTRONOMICAL TABLES for JANUARY, 1780.

M D	H's Long.	H's Lat.	C's Node.	h's Lat.	u's Lat.	♂'s Lat.	♀'s Lat.	♂'s Lat.		
	R									
1	21 11 14	0 N 8	0 11 3	1 N 48	1 N 16	0 53	1 26	2 N 37		
7	21 0	0 8	20 44	1 40	1 28	0 50	1 31	3 15		
13	20 47	0 8	29 25	1 40	1 19	0 44	1 49	2 35		
19	20 35	0 8	29 6	1 50	1 21	0 38	1 34	1 36		
25	20 24	0 8	28 47	1 50	1 22	0 32	1 35	0 38		
M D	☉	☿	♈	C's Lat.	♂	♀	♂	♀	♂	♀
1	10 47	12 0	1 N 45	4 18 24	43	6 6	28 27	6 45		
7	11 40	24 41	0 38	4 24 24	50	6 52	29 45	5 29		
13	12 53	7 10	0 30	4 31 24	56	7 38	0 55	4 19		
19	13 51	19 28	1 35	4 37 25	3	8 23	2 18	3 16		
25	14 52	1 38	2 35	4 43 25	10	9 9	3 2	2 21		
6	15 53	13 41	3 27	4 49 25	16	9 55	4 44	1 37		
12	16 55	25 39	4 10	5 55 25	23	10 41	5 59	1 4		
18	17 56	7 33	4 42	5 0 25	29	11 26	7 14	0 41		
24	18 57	19 25	5 0	5 9 25	35	12 11	8 29	0 26		
30	19 58	1 16	5 7	5 12 25	40	12 56	9 44	0 19		
6	20 59	13 10	5 0	5 18 25	46	13 41	10 59	0 22		
12	22 1	25 8	4 40	5 23 25	51	14 26	12 18	0 33		
18	23 2	7 13	4 7	5 26 25	56	15 11	13 28	0 58		
24	24 3	19 37	3 22	5 34 26	1	15 57	14 43	1 19		
30	25 4	2 18	2 26	5 40 26	6	16 42	15 58	1 50		
6	26 5	15 17	1 21	5 46 26	10	17 28	17 13	2 26		
12	27 6	28 45	0 10	5 51 26	15	18 13	18 27	3 7		
18	28 7	12 42	1 N 4	5 56 26	19	18 59	19 42	3 54		
24	29 8	27 8	2 17	6 1 26	23	19 44	20 57	4 45		
30	30 9	12 0	3 22	6 6 26	27	20 29	22 12	5 39		
6	1 10	27 11	4 15	6 11 26	31	21 15	23 27	6 36		
12	2 11	12 31	4 50	6 16 26	35	22 0	24 42	7 37		
18	3 12	27 49	5 3	6 21 26	38	22 45	25 56	8 40		
24	4 13	12 53	4 56	6 26 26	40	23 31	27 11	9 46		
30	5 14	27 34	4 29	6 31 26	43	24 16	28 26	10 54		
6	6 15	11 49	3 46	6 36 26	46	25 1	29 40	12 4		
12	7 16	25 35	2 51	6 41 26	51	25 46	0 55	13 16		
18	8 17	8 53	1 48	6 45 26	53	26 32	9 14	30		
24	9 18	21 47	0 42	6 50 26	56	27 17	3 24	15 45		
30	10 19	4 21	0 25	6 54 26	58	28 2	4 38	17 2		
6	11 20	16 29	1 29	6 58 27	0	28 47	5 53	18 20		

# ASTRONOMICAL TABLES FOR FEBRUARY, 1780.

M D	H's Long.	H's Lat.	C's Node.	h's Lat.	u's Lat.	♂'s Lat.	♀'s Lat.	♂'s Lat.
1	20 11 14	0 N 8	28 24	1 N 51	1 N 23	0 s 20	1 s 28	0 s 23
7	20 7	0 8	28 5	1 52	1 25	0 21	1 21	1 6
13	20 2	0 8	27 46	1 53	1 26	0 16	1 11	1 39
19	20 0	0 8	27 26	1 54	1 28	0 11	0 58	2 0
25	19 s 58	0 8	27 7	1 54	1 29	0 6	0 44	2 8
M D	☉	☿	♈	♉	♊	♋	♌	♍
1	12 20	28 47	2 s 29	7 27	2 27	2 29	3 7	19 40
2	13 21	10 46	3 20	7 27	4 0	3 16	8 22	21 1
3	14 22	22 41	4 3	7 11	27 5	1 1	9 37	22 23
4	15 23	4 33	4 33	7 15	27 6	1 4	10 51	23 46
5	16 24	16 25	4 53	7 19	27 7	2 3	12 5	25 11
6	17 25	28 18	5 0	7 23	27 8	3 15	13 20	26 36
7	18 25	10 12	4 54	7 26	9 4	0 14	34 28	2 2
8	19 26	22 9	4 34	7 30	27 9	4 45	15 48	29 29
9	20 27	4 12	4 3	7 34	27 9	5 30	17 2	0 57
10	21 27	16 22	3 20	7 37	27 9	6 14	18 16	2 27
11	22 28	28 44	2 27	7 41	27 R 9	6 59	19 30	3 57
12	23 29	11 20	1 16	7 45	27 9	7 44	20 49	5 28
13	24 29	24 16	0 19	7 48	27 9	8 29	21 58	7 0
14	25 30	7 34	0 N 52	7 52	27 8	9 13	23 12	8 33
15	26 30	21 19	2 1	7 55	27 7	9 57	24 25	10 7
16	27 31	5 32	3 5	7 59	27 6	10 42	25 39	11 42
17	28 31	20 12	3 59	8 2	27 5	11 26	26 53	13 18
18	29 32	5 15	4 36	8 5	27 4	12 10	28 7	14 54
19	0 32	20 32	4 58	8 7	27 3	12 54	29 20	16 31
20	1 32	5 52	4 57	8 9	27 1	13 39	0 34	18 9
21	2 32	21 4	4 34	8 11	26 59	14 23	1 48	19 40
22	3 23	5 57	3 53	8 13	26 57	15 7	3 21	21 29
23	4 23	20 24	2 59	8 15	26 55	15 51	4 16	23 0
24	5 24	4 20	1 54	8 17	26 52	16 35	5 29	24 52
25	6 24	17 47	0 46	8 19	26 50	17 19	6 43	26 36
26	7 24	0 40	0 s 26	8 21	26 47	18 3	7 57	28 21
27	8 24	13 22	1 26	8 23	26 44	18 47	9 10	0 7
28	9 24	25 40	2 26	8 25	26 41	19 31	10 23	1 53
29	10 25	7 44	3 20	8 26	26 36	20 15	11 36	3 40

# ASTRONOMICAL TABLES for MARCH, 1740.

D M	H's Long.	H's Lat.	☾'s Node.	h's Lat.	♊'s Lat.	♋'s Lat.	♌'s Lat.	♍'s Lat.	♎'s Lat.		
1	19 11 58	0 N 8	26 52	1 N 55	1 N 30	0 s 1	0 s 20	8 s 3			
7	20 D 0	0 8	26 33	1 56	1 31	0 N 3	0 13	1 40			
13	20 5	0 8	26 14	1 56	1 32	0 7	0 N 6	0 58			
19	20 12	0 8	25 55	1 57	1 33	0 11	0 25	0 N 4			
25	20 20	0 8	25 36	1 58	1 34	0 14	0 46	1 15			
D M	☉	☿	☾	♈ Lat.	♉	♊	♋	♌	♍	♎	♏
1	11 35	19 40	4 s 3	8 26	26 35	20 59	12 49	5 29			
2	12 35	1 31	4 34	8 29	26 31	21 48	14 2	7 19			
3	13 35	13 22	4 54	8 31	26 27	22 26	15 15	9 10			
4	14 35	25 13	5 1	8 32	26 23	23 10	16 29	11 1			
☉	15 35	7 8	4 55	8 33	26 19	23 54	17 41	12 54			
6	16 35	19 8	4 36	8 34	26 15	24 38	18 54	14 48			
7	17 35	1 14	4 4	8 35	26 10	25 21	20 7	16 43			
8	18 35	13 27	3 21	8 36	26 5 26	5 21	20 18	18 39			
9	19 34	25 46	2 28	8 37	26 0 26	48 22	32 20	20 36			
10	20 34	8 19	1 27	8 37	25 55	27 32	23 45	22 34			
11	21 34	21 2	0 20	8 38	25 50	28 16	24 57	24 32			
☉	22 34	4 1	0 N 49	8 39	25 44	28 59	26 10	26 31			
13	23 34	17 18	1 57	8 39	25 39	29 42	27 22	28 30			
14	24 33	0 56	3 0	8 40	25 33	0 26	28 34	0 30			
15	25 33	14 56	3 55	8 40	25 28	1 9	29 46	2 30			
16	26 32	29 19	4 26	8 40	25 23	1 52	0 58	4 30			
17	27 32	14 2	5 0	8 R 40	25 16	2 35	2 10	6 29			
18	28 32	28 59	5 4	8 40	25 10	3 18	3 22	8 28			
☉	29 31	14 3	4 47	8 40	25 4	4 1	4 34	10 25			
30	γ 30	29 4	4 11	8 39	24 57	4 44	5 46	12 21			
31	1 30	13 51	3 18	8 39	24 51	5 27	6 57	14 16			
22	2 29	28 17	2 14	8 38	24 45	6 10	8 9	16 8			
23	3 29	12 18	1 2	8 38	24 38	6 52	9 21	17 57			
24	4 28	25 51	0 s 10	8 37	24 31	7 35	10 32	19 43			
25	5 27	8 57	1 20	8 37	24 24	8 18	11 44	21 27			
☉	6 26	21 39	2 24	8 36	24 17	9 1	12 55	23 7			
27	7 26	4 1	3 19	8 35	24 10	9 44	14 6	24 42			
28	8 25	16 8	4 4	8 34	24 3	10 26	15 17	26 12			
29	9 24	28 5	4 38	8 33	23 56	11 9	16 28	27 37			
30	10 23	9 57	5 0	8 32	23 40	11 52	17 39	28 57			
31	11 22	21 48	5 9	8 31	23 41	12 34	18 50	0 21			

# ASTRONOMICAL TABLES FOR APRIL, 1760.

D M	H's Long.	H's Lat.	C's Node.	h's Lat.	u's Lat.	♂'s Lat.	♀'s Lat.	♂'s Lat.			
1	20 11 30	0 9	25 14	1 59	1 34	0 19	1 9	2 29			
7	20 42	0 9	24 55	1 59	1 34	0 23	1 29	3 4			
13	20 55	0 9	24 36	2 0	1 34	0 27	1 48	2 54			
19	21 11	0 9	24 17	2 0	1 34	0 30	2 5	1 55			
25	21 26	0 9	23 58	2 1	1 34	0 33	2 19	0 29			
D M	☉	☿	♄	♅	♁'s Lat.	♂ R ♀	♂ R ♀	♂ ♀	♀ ♀	♂ ♀	♂ ♀
1	12 21	3 42	5 8	4	8 29	23 34	13 16	20 1	1 20		
⑦	13 20	15 41	4 46	8 28	23 26	13 59	21 12	2 23			
3	14 19	27 48	4 16	8 26	23 19	14 41	22 22	3 20			
4	15 18	10 4	3 33	8 25	23 11	15 23	23 33	4 12			
5	16 17	22 31	2 39	8 23	23 4	16 5	24 44	4 58			
6	17 16	5 8	1 37	8 21	22 56	16 47	25 54	5 36			
7	18 15	17 56	0 26	8 19	22 48	17 29	27 4	6 7			
8	19 14	0 11 57	0 43	8 17	22 40	18 12	28 14	6 31			
⑨	20 13	14 11	1 53	8 15	22 33	18 54	29 23	6 49			
10	21 12	27 39	2 59	8 13	22 25	19 36	0 11 33	7 0			
11	22 10	11 22	3 54	8 11	22 18	20 18	1 43	7 5			
12	23 9	25 20	4 37	8 8	22 10	21 0	2 52	7 R 4			
13	24 8	9 32	5 4	8 6	22 3	21 42	4 1	6 57			
14	25 6	23 50	5 13	8 3	21 55	22 24	5 11	6 45			
15	26 5	8 29	5 2	8 1	21 46	23 6	6 20	6 27			
⑩	27 3	23 6	4 31	7 58	21 40	23 48	7 29	6 4			
17	28 2	7 41	3 43	7 55	21 33	24 30	8 38	5 36			
18	29 0	22 6	2 41	7 52	21 25	25 12	9 46	5 5			
19	29 59	6 17	1 30	7 49	21 18	25 53	10 55	4 30			
20	0 57	20 9	0 15	7 45	21 10	26 35	12 3	3 53			
21	1 56	3 38	0 50	7 43	21 3	27 17	13 11	3 14			
22	2 54	16 44	2 8	7 39	20 55	27 58	14 19	2 34			
⑪	3 52	29 29	3 8	7 30	20 48	28 40	15 27	1 53			
24	4 50	11 55	3 58	7 33	20 40	29 22	16 34	1 14			
25	5 49	24 6	4 37	7 29	20 33	0 11 3	17 42	0 35			
26	6 47	6 6	5 2	7 25	20 26	0 45	18 50	29 58			
27	7 45	18 0	5 15	7 22	20 19	1 26	19 57	29 23			
28	8 43	29 53	5 14	7 18	20 12	2 7	21 4	28 51			
29	9 42	11 46	4 59	7 15	20 5	2 46	22 11	28 22			
⑫	10 40	23 51	4 31	7 11	19 56	3 29	23 18	27 57			



## INTRODUCTION TO ASTROLOGY.

IN order that the Student may obtain a proficiency in the Science, it is essentially necessary that he should have a distinct idea of the branches into which it is divided. These, though all agreeing in one end, namely, the foreknowledge of future events by the stars, differ widely in the means by which this object is attained.

Astrology is divided into three parts—

**MUNDANE, GENETHLIACAL, AND HORARY.**

Mundane Astrology is that branch of the Science, by which it is said we are enabled to predict all national occurrences, and all changes in the atmosphere. The mode generally used to predict the form<sup>y</sup>, is by erecting a Figure of the Heavens for the time the Sun enters the signs Aries, Cancer, Libra, and Capricorn (for what reason it is impossible to imagine), and every country and city being, it is said, under the government of a particular sign, as the rulers of these signs agree or disagree with each other, it is supposed the countries they represent will be at peace or war. Different planets too are supposed to signify the several classes of society, as Jupiter for the clergy, Mars the army, &c. and as these planets are ill or well dignified, it is said these orders will be advanced or depressed. Of numerous predictions, very few are verified, and it is probable those which are fulfilled, are more indebted to the good fortune of the Astrologer than any other cause. It seems highly irrational to imagine, that one sign can exert more influence over a particular country than another, though it must be confessed that violent aspects of the malignant planets, disastrous occur-

rences of all kinds are more frequent. Murders are of a more atrocious nature when the infortunes are in evil aspect, than at any other period; this may be accounted for from these planets transiting the Nativities of the sufferers, and thus bringing into action the unfortunate positions of the radix.

### GENETHLIACAL ASTROLOGY,

is that part which treats of the intellectual powers, the bodily health, life, and fortune of mankind. In this department of the Science, nothing is to be taken into consideration which has not a real and determinate influence. Essential dignities not being founded either on reason, experience, or nature, must be totally disregarded, still less can any imaginary point, whether the part of Fortune, the Dragon's Head or his Tail, be allowed to have any power over the life or fortune of the native. We must consider the planets as immense masses of matter acting upon each other, according to established laws of attraction and repulsion. One advantage arising from the study of this branch of the science, is the intimate knowledge which is given of the minds of individuals, whether as it regards their temper or their abilities, the man of genius may be distinguished by his Nativity, the poet, the painter, and the philosopher, each bears in his geniture the distinguishing characteristic of his avocation. Astrology thus combines the boasted advantages of physiognomy and phrenology, with others peculiarly its own. The Phrenologist merely ascertains the intellectual powers when in a state of rest; the Astrologer foretells the time when they can be most advantageously employed. This department requires the most patient and rigorous examination, many errors and absurdities have crept into it by the ignorance and stupidity of some of its professors, and the truth can only be elicited by a strict attention to the probable causes of events, in well authenticated Nativities. It shall

be our office to supply as many of these as are in our power, and we doubt not we shall have the cordial co-operation and assistance of all well-wishers to Astrology.

### HORARY ASTROLOGY

furnishes us with the means of satisfying those doubts to which we are all subject on the success of any undertaking. It is more easily attainable than any other part of the science, and is certainly by no means the least useful. The merchant, may by this means learn the result of his speculations, the anxious parent, the welfare of his absent child, the client the termination of his suit, or any other affair which may seriously interest him. *Horary Astrology* is dependant on sympathy for its foundation, it is therefore evident that no question can be radical, or one from which any prediction can be made without the person is sincere in his desire to know the result. The planets are to be considered as indicating, not causing certain events, consequently any system which is clear and consistent may be adopted, provided it be always adhered to. The best rules, from the most approved astrological authors, will be given in the succeeding Numbers of this Work to enable any person to judge of his own figures. We would particularly advise every person to preserve his figures after he has erected them, and by comparing them at some future time with the events that have occurred, he will both see and correct any errors into which he may have been led by carelessness or self-love.

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## TO THE EDITOR.

SIR,

It was with unfeigned delight but with anxiety, after seeing your Prospectus, that I waited for your First Number. Such a work as your's has been much wanted, nay, it has been imperiously called for, to rescue the Science of Astrology from the disgrace attached to it by the mountebank productions of a recent date. I assure you from the avowal of your principles, and from the able manner agreeably to those principles which you have illustrated as far as you have gone, the geniture of the late Queen, I confidently anticipate a new era in our Science.

I am the person who some few weeks since, wrote to the "Straggling Astrologer," and among other questions, asked him what were the most approved works on Astrology, at the same time particularly requesting him to favour me, if possible, from whom or where I could procure, on reasonable terms, the "Opus" of Partridge, telling him also that I had studied his "Defectio," and was very anxious for the above work. Judge my surprise, good spirit of our immortal Partridge, when he in a succeeding number of his work says, in reply, "There is certainly no book existing, that can teach a person Astrology."

This suffice to convince me he was an ignorant pretender, for cannot it be supposed that the "Straggler" had his wonderful gifts by *inspiration*. But had I needed any corroboration of the estimate I had formed of his abilities, his late remarks on the Dragon's Tail had certainly furnished me with ample.

I am, Sir, your very obedient Servant,

THE WESTMINSTER STUDENT.

## TRANSLATION OF ARGOL'S APHORISMS.

## Book II. Chapter I.

OF DISEASES IN GENERAL, AND WHETHER CUR-  
ABLE OR NOT.

THE chief method of forming a judgment of the violence and magnitude of a Disease, or whether it is cureable or fatal, is to inspect the scheme of the Heavens erected at the time of Birth (if it can be had), as sickness very seldom happens but through some malignant directions of the luminaries, or of the ascendant to the body or aspects of the malefics, some impending direction capable of producing it, perhaps united with some transit, whether of the annual revolution, or the profection, which may easily cause it; if this direction was supported from the benefic influence of Jupiter or Venus, nothing can prevent a happy termination; and if the revolution for the year was evil, and the profection likewise concur in the evil, it foretels that the distemper will be very great, fatal, or difficult to cure; but if the direction be weak, the revolution not unfortunate, the benefics assist, and the profection favorable, the disease is curable, and health will succeed. We know that the moment of Birth is a consideration above all others; as oftentimes from the figure of the decumbiture, at the commencement of a disease, no cause of distemper appears; this however is evident, that from the strength of the direction of the apheta to the malefics, the unfortunate annual ingress, and the evil profection, diseases derive their origin. The direction for the year should therefore be examined, and also other divisions of time that might apparently cause such

an influx; because it may proceed from the directions in the geniture, and from the transits of the revolution, or the position on the malefics, but if the figure of the Birth cannot be had, or if it be not exact, and rectified by accidents, in this case the decumbiture must be had recourse to, and used in its stead.

To judge from a figure erected for a disease, the state of the luminaries, and particularly of the Sun must be considered, as well as the ascendant, and their dispositors, and in the first place respect must be had to the lord of the eighth house of this figure. The benefics and malefics must also be observed, namely, as to their situation respecting the said luminaries, the ascendant and its lord; also how the lord of the sixth (or house of sickness) and the eighth (that of death) be configured with them; and also the luminaries with the ascendant, and if they are by any means evilly configured to the malefics, not being extremely afflicted or configured with the lord of the eighth, then endeavour to discover what help the benefice afford, and what evil may be expected from the malefics. A safe recovery from sickness may be predicted, if the luminaries, the ascendant, and the lord thereof were afflicted by malefic Stars of the same nature as the lord of the eighth with sufficient assistance from the benefics to avert the evil of the disease; a safe recovery may also be anticipated if the Moon be with Venus or Jupiter, or have their sextiles or trines, and Venus or Jupiter in their dignities, for these planets promise a happy conclusion: safety may also be prognosticated from a square or opposition of the benefics to the Moon (for benefics in any aspect produce good, and never evil,) though in a smaller degree than the sextile or trine. Venus assists more in hot diseases, and Jupiter in cold.

Saturn in a decumbiture joined to the Moon is evil, and generally denotes long and chronic diseases, and is more hurtful when

his motion is slow or retrograde, than when quick and direct. He also prolongs the course of the disease, and generally causes a relapse; when oriental, it increases the heat and violence more than when occidental; at which time it increases the cold. If the square of Saturn afflict the Moon or the opposition, or the antiscion, or the contra-antiscion, the evil is less than that arising from the conjunction. Mars and the Moon in conjunction is very destructive; but in whatever light Mars may be considered, the square or opposition are less injurious; he injures the Moon more in her increase than in her decrease; and also Mars is more powerful when oriental than when occidental. The Sun and Moon in conjunction is always hurtful, and frequently denotes death, particularly if the conjunction be partile; or only combust being not more than six degrees distant, or half of their orbs. Mercury and the Moon joined is hurtful, or salutary, according to his changeable nature, as he is situated with the benefics or malefics; for if he when occidental, has the rays of the malefics mixed with his, or his body be not near the benefics, and he joined with the Moon, it would be very dangerous; and on the contrary, good if endowed with the benefic nature, the same as the benefics themselves.

If at the beginning of the disease, the Moon were in the place of Saturn or Mars of the Nativity, or in square or opposition, the disease is great, and to be feared; and the more if beheld by the malefics, she being apheta (or giver of life;) but if the Moon be in the place of Venus or Jupiter in the geniture, or in their good aspects, or if beheld by them it denotes good.

(To be continued.)

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## TO CORRESPONDENTS.

The Editor wishes to know whether the gentleman who wrote in the "Monthly Correspondent" for July, 1814, on the Nativity of a person under the signature of MERCURIUS is still in existence; if that be the case, and our little Work should meet his eye, we beg leave to inform him that his prediction in that Nativity (for we happen to know the native,) have been most minutely verified, to the great credit both of the artist and the science.

We have to request the WESTMINSTER STUDENT's forgiveness for not noticing him before. We are much obliged to him for those hints, which shall have every attention; we are unable to inform him of another copy of the work he mentions at any price, but we are endeavouring to supply the deficiency. We are not aware that Partridge published any works subsequent to his *Opus* and *Defectio*. We shall not have occasion to trespass on his kindness for the Nativity he mentions, it having been already published, though certainly very imperfectly; perhaps he can favour us with some other. When we can spare time, we will send a letter for him to our Publishers, in answer to doubts, of which he shall have due notice.

We do not comprehend the precise nature of "Q. L.'s" request; the success of any application would be best determined by a Horary question erected at the proper time, or a reference to his Nativity.

Our calculation of Herschel is made from the Tables of Mr. VINCE.

"X. Y. Z.'s" article on the Dragon's Tail is totally unsuitable to our Work, (perhaps the "Straggler" may be glad of it); let him reflect, this point is wholly imaginary, and "of nothing, nothing can be made."

All communications to the Editor, to be addressed to Messrs. DAVIS and DICKSON, St. Martin's-le-Grand, post-paid